SUNDAY THOUGHTS.

WORDS FROM METROPOLITAN PULPITS. SERMONS BY THE REV. HENRY WARD BEECHER, THE REV. JOHN HALL, D. D., THE REV. H. W. BELLOWS, D. D., THE REV. J. B. WAKELEY, D. D., THE REV. RICHARD S. STORRS, D. D., THE REV. R. S. MAC-ARTHUR, D. D., AND OTHERS.

The services at the churches in this city and Brooklyn yesterday were well attended, though the chilly Spring weather doubtless prevented the usual full congregations. The Rev. Henry Ward Beecher preached upon the development of the Christian family; the Rev. John Hall, D. D., took for his subject the Glorification of God; the Rev. Dr. Bellows defined real Christianity; the Rev. Dr. Wakeley delivered his farewell sermon; the Rev. Dr. Mac-Arthur spoke upon the Christian's Privileges; the Rev. Dr. Storrs gave a description of True Heroism; the Rev. Dr. Deems spoke upon the basis and theory

GROWTH OF THE CHRISTIAN FAMILY.

Rev. Henry Ward Beecher at Plymouth Church. (Cong The unpleasant weather of yesterday appeared to make no appreciable difference in the number of persons that gathered at Plymouth Church to see and hear Mr. Beecher. The house was closely packed. At the right of Mr. Beecher's chair stood a high vase filled with Japanese lilies. Around this were spread beds of moss, myrtle, and smilax, with violets, camellas and azaleas strewn over them. Along the edge of the gallery, back of the pastor's head. was a creeper with broad leaves and large red flowers. Mrs. Beecher was absent. Mrs. Perkins, Mr. Beccher's sister; the Rev Mr. Scovill, her son-in-law; the two sons of Mr. Bescher with the wife of the eldest, and her mother, Mrs. Benedict, occupied the pastor's pew. When reading the usual notices, in speaking of some meetings to be held during the week by Henry Varley, the English revivalist, Mr. Beecher said:

When Ristori or Wachtel comes to America, all the pers herald their coming, and there is a great common among persons of taste. It is accorded that the didren of an and of cenns have a right to go where we will. Now we claim for men that are men of mas a right to visit their brethren in every land, and submit that it is a bad example for reperiers and edits to ridicule what are called revivalists; and if they are well servery on as you are accustomed to bound not to bring rating accusations against enidren of genius, whether in art or in religion. For my own part I reddee in Brother Moody's visuation to England. I know how much sport it has occasioned the English press, but the fact is, if when you see a farmer plowing an old field you go and ask the crickets and the angle-worms and the beetle-burs tying sung inder the grass what they thought of that operation, they would say it was a rude and vulcar operation. But the question to be considered is, What will be the after harvest? * * I give my most hearty welcome to every man, be he Roman Catholic or Protestant, who comes to bring the Gospei as God has manifested it to him; he is my brother, and I give him the hearttest welcome."

text was II. Corinthians, iv., 14: " Knowing that The text was if. Corinthians, iv., 44: "Knowing that also by Jesus, and shall present us with you." We will leave that passage for the moment, said the preacher, and return to it when we shall come back on the stream of developed trath. In the lower ranges of life we discern only selfish power, without companionship, without respect to anything else, power stored up for self-preservation. What does the liou think of in his soberest moods except how to get something to cat that he may be a lion still? What do serpents think of, and alligators, and all the great murderous, cruch crushing, and destroying animals, except how to munch some victing? They have no intellectual conceptions. The whole world is a pasture ground, and

law of hisperial social kindness was carried out. Now this slewly developed element had grown until the fullness of the times had come, and until the world was prepared to hear our Saviour announced as a universal principle. "Thou shall love the Lord thy God with all thy heart, and thy neighbor as thyself." This is the universal law above, beneath, and on every side. Christ's death was the most significant revelation of His life. It gave this grand idea, not yet comprehended by many, that near must not only live to love, but that loving itself is measured by His wasting and by His suffering. No main can measure love by the pleasure it gives him; to mind can measure love by the soni-disturbing throes which come with it. The eternal condition of love is, "How much will you give of yourself for that which you leve!" and Jesus Carlet shood on the threshold of two worlds and said, "I will give my self."

But now, having come down in this line of thought to this point, am I transcending the fair prevince of reasoning when I say that Carlstanity is a western for the

But now, having come down in this line of thought to this point, am I transcending the fair province of reasoning when I say that Caristianity is a system founded essentially on this great principle of love, and that its inture is social; that the eccating of such intelligence and parity and obedience and love through men so shall trake the trace happer—that is the central idea of Caristianity is the spirit of Christianity is social; the genius of Christianity is social. Now when we come down to the thought of dying—for I am getting home again pretty nearly to my text—it is remarkable to observe in the Old Testament how bindly and yet how real was the conception of the and death. It was pretty certain that there was no revelation made even of a fature existence. It was no part of the teachings of the Mesaic economy, nor from first to last were there any sanctions unfered on this soid. What was the teaching of Christianical death. Weere can you find in the New Testament one single allusion to death, with bones or dust or this confected with dying I was a dying I It is

Church. Believers, whether Jews or Gentiles, had doubts about eating with those who were heathen, and that alone created much trouble. The Apostle tells those who were at Corinth how they should conduct themselves: "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you cat, asking no questions for conscience sake. But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience; for the earth is the Lord's, and the fullness thereof. Conscience, I say, not thine own, but conscience: for the earth is the Lord's, and the follness thereof. Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience it These things which the Corinthians called Idols, we must not recognize. We ought to make this practical to correctee. It seems to me that no man can help asking why he is placed in the world, unless he persuades himself that he has no maker and that he is an effect of which there is no adequate cause. He who has made us this so with an aim. Flato and Socrates and others of the ancient writers tried to tell us why we were placed here, but we have no adequate means of deducing from their writings any satisfactory explanation of the matter. In the savage alone, can we find what unaided human nature can reveal. Could God have created us for any other reason than that His will should be made perfect through us! "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." His works glorify Him in different ways. The beavens and the firmament show forth His glory. He is glorified by His most disouccident and wacked servants. Selfishness is the bane of our being. It hardens and belities us. Let self be swallowed up in thoughts of others. Think of that God whom we serve. He will not use us once and then cast us away. He loves us, and we love Him in return. Those who would make their lives hoole, must be moral, true, and religious. Let your reigion be Christ's. Be God's in Christ's way. Those of you who are trying so to live, keep your arm hefore your eyes. Such of you as sometimes doubt from your lives whether you are Christians, take courage. Bogin on a new and higher level, and glorify Him with your lives.

REAL CHRISTIANITY DEFINED.

The Rev. H. W. Bellows, D. D., preached yesterday at All Souls' Church (Unitarian), Fourth-ave. and Twentieth-st., from Ezekiel xxii., 26: "They have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean."

This passage, Dr. Bellows said, is a part of the reproach which the prophet brought against the priests of his day. It is not an unusual fault of teachers of reli-They are apt to make differences where there is little difference, and to create distinctions of small tmportance. There are many things called "profane" or holy" with little reason. A lie is no worse, notwithstanding the distinction made by the law, when being teld under eath it becomes perjury. It is important to distinguish between things holy and profane, clean and distinguish between things holy and profane, clean and unclean. But when the world is in a summary way divided into saints and sinners, with dogmatic distinctions drawn between them, an injustice is done to the real differences that exist. In past times the Church has been up to make distinctions where nea can see little difference. If you see a loving, kind, honest, upright, profile-sprited man, you cannot help loving him for his good qualities; but the Church has been accustomed to ask whether such men have experienced religion, or have been bubited, and it hot she calls them unregenerate and bad. Let another man claim to have been converted, and, even in our day, he may do aimost anything unjust, or impure, and there will be those who will think him incapable of evil and safe in Christ's fold. Doubtiess the great majority of good and worthy people in this world are not the subjects of sudden conviction. Their natures are not emotional enough. Those whose natures are warm and impulsive, and who experience a sudden conviction may be wanting in stringent principles. Perhaps not one in ten of those who are converted in revivals, and by sudden growth of conviction, are morally benefited. They are any to be possitively injured. These earthquakes of conviction have probably done more than anything cise to bring religion into contempt. He who nealects justice, truth, purity, and kindness cannot and does not love God, and cannot worship film, let him try as hard as he may, for he does not know God. God is not a being to be coaxed, or cozved, or flattered by men and women who do not keep lis common and does not he had one therely to kitend church and pray in the closet and pay charity dues, but to do justice, and love before, and converted and bud bud and what is profane. There are good men and bad bud and worship the distinctions and bad with the profane. There are good men and bad bud and worship and bad distinctions. unclean. But when the world is in a summary way dibefore the problem of the problem of

the truth that the genuine spirit of true heroism is not confined to any station of life. Fine and high moral natures are always dissatisfied unless there is an opportunity for the exercise of the heroic element in their life. Money will not satisfy such natures, nor the enjoyments of pleasure. Even the attainment of intelection neguisition and intellectual force is not enough to satisfy a fine heroic spirit. It demands something nigher. There is a desire in all men in whom the force of will is strong for heroic culture. Travelers in Europe 20 to see the beautiful shores of the Bay of Naples and the cruption of Mount Vesuvius in ordinary times with scarcely more than the usual excitement of travel. But let there be shot out toward the sky the glare of the subterranean fires bursting forth with terride explosions and menacing destruction to all the surrounding country, and crowds instead of the usual companies will flock to the sight of the biazing mountain. It is not the surface the called to any ordinary peaceful enterprise they will respond languidly and in small numbers. Let them be called to battle and what punithodes enlist. Let the summons be given on a steamer to man a hoat to rescue the passengers of a shipwrecked vessel, and you will sind men who will spring at the call in spite of wind and storm. It is the impulse of the heroic force in the soul. Is there anything in the common place activities of the Christian household that develops this heroic spirit! Marityrs go to the shake to be burned, singing hymns until their voices are husbed in death. We con-

life of a grand heroism in character. It is a triumphant spiritual force within us. Fidelity to the truth based on this confidence in God is the element that sustains the martyr at the stake, and is the support and inspiration of the prisoner in the dungeon. "In quietness and confidence shall be your strength," is a motto to be put in every house where sorrow has come. With this confidence comes Christian consecration, the consecration of our lives to Christ as a friend, as a leaner, as a savior, as the "King of Kings and Lord of Lords." Such a consecration to Corist, if it be real, if it persade and vitalize the whole spirit and mind of the man, is the grandest spirit in the world.

A USEFUL MINISTRY ENDED. The Rev. J. B. Wakely, D. D., at the Lexington Avenue Methodist Eviscopal Church.

Yesterday closed the ministry of the Rev. J. B. Wakely, D. D., at the Lexington Avenue Methodist Episcopal Church. He reviewed his life and ministry as follows: I have but little time to review the minis try of 42 years, and will therefore give you but a mere outline of it. I think how the world has moved forward since I began my ministry-what improvements have been made. There were no taking of life like portratts by the sun-beams. No crossing the Atlantic by steam; taking of life like portraits by the sunbeams. No crossing the Atlantic by steam; no railroads, no telegraph, no kerosene oil. During my 42 years I have attended thousands of funerals, married thousands, baptized multitudes, preached over 5,000 sermons. I have laid the corner-stone of many churches, dedicated many church edifices, and raised thousands of dollars for benevolent purposes; have delivered numerous temperance, missionary, and historical addresses, and have found time to write ten volumes, some of which I hope will live when I have gone to rest. I might, like the late Horace Greeley, with whom I fought side by side the battles of temperance, write "Recollections of a Busy Life." Since I began my itinerant career 1,250,000, 660 of human beings have passed on to the spirit land. On Jan. 3,1833, I was licensed to preach on Mount Pleasant Circuit, in Westchester County, and was recommended to the New-York Conference, that held its session in Poughkeepsic. Dr. Wakely then told of his circuit life during the following eight years, after which he continued: In 1841, to my great astonishment, I was read off for Seventhest, this city. The Bishop came to me and said, "Brother, go and build that church up." It was way out of town; it was feeble; it was \$16,000 in debt. Never did a minister receive a more hearty welcome. I had come from the mountains of the Delaware as green as the mountains themselves. We preached every Sabbath three times, and every Wednesday evening, and went to Sanday-schools twice each week. They were years of great prosperity to the Church. The tide was turned in its favor. Congregations greatly increased. I secured the best talent I could. Bishop Hedding preached there—so did Dr. William Capers. An annual Conference was held, and Bisnop Morris preached. They used to say Mr. Wakeley does not always preach, but he has the best the market affords. The people then went down to church. There was no Bible House, no Cooper's Institute. All about here were open fields. There were no city rairroad sythest, remaining there for two years. In 1854 I was transferred to the New-York Conference and statuoned in Janest, where, in one revival, 300 were converted. Dr. Wakely noted his footsteps through subsequent years till he went to the Church in Lexington-ave. When Dr. De Haas was appointed last year as Consulto Jerusalem, said he, the larger part of you expressed a desire for my services. You cordially received me and have treated me with great kindness. The greatest harmony has prevailed among us. You are among the best hearers I have ever known, and you are liberal to the extent of your means. Atthough many of our people have been sick, only two deaths have occurred. I trust some good has been done, some souls converted. I to not leave you because I do not love you; but I thought some young man with the vigor of youth and attractions of youth might do more good than myself. I have tried to sow good seed, and though we have hot seen all the fruit I desired, yet I have rend, "Cast thy bread upon the waters, thou shalt find it after many days." With many thanks for your kindness, with many prayers for your future welfare and that of your families, I bid you an affectionate farewell. When 42 more years shall come where shall we be I Most of us will be in our graves; 42 years more, I expect to be welking with Jesus in white; 42 years more and by death I shall escape from death, and life syth-st., remaining there for two years. In 1854 I

rangers, preached yesterday morning. Among other things be said :

The basis for our communion meditations this morn ing is the 15th verse of the 12th chapter of Luke: "A man's life consisteth not in the abundance of the things which he possesseth." The most thrilling word in any tongue is that which represents life. The basis of thought in all thinking is life. The most comprehensive idea possible to man is his idea of life, for that takes in even God. It is impossible to think of the existence even of God without thinking of life, and when we comto ourselves, to our own individual life, it is the nost interesting as well as the most thrilling and the most comprehensive of all ideas. Life to a mar is the starting point of everything. There is nothing to be begun without life. The idea of life is to a man th

and storm. It is the impoles of the heroice force in the about death. Women can you find in the New Tostsment one single allumes of most with bones or distored from the single and storm. It is the impoles of the heroice force in the soul. Is there anything in the common place activities of the Charlet State of the Charlet

river one hundred miles above New York, as to have one million dollars that you cannot use.

Abundance is when the cup is filled to the very firm, and some drops are going over. There are many people who have abundance and are unhappy. There are men and women, especially the latter, who have many changes of raiment, and yet are not happy. There are men who actually commit suicide for fear of the poorhouse, while they have hundreds and thousands of dollars in the bank. A man may have an abundance of everything and yet he may be miserable. So a man may be happy without an abundance, and a man may be miserable with an abundance, and a man may be miserable with an abundance, and from the Five Points to Fifthere are all these streets ring back the Savier's answer, "A man's life does not consist in the things that he hath." I will tell you a drop of love to the human soul is worth more than a nurget of goid. I tell you a riance of sympathy to the solitary spirit is of more value than the presentation of a statue worth thousands of dollars. A man's life consists in what he is. The body is the shortest part of him, and will perish and pass away. And no man is to neglect his body, because it would be impossible for any man to have any intellectual growth unless he had all the senses.

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any man to have any intellectual growth mices he ail the senses.

The possibility of loving in a man is not all brain, is not all mind. A man is to be measured as much by his heart as by his brain. Lard Bacon has said, "Knowledge is power." I will not deny his Lordship's detum, but I say love is power. A man's life consists in what he is spiritually, and also in what he does. A man who is a great being will be a great doer.

THE MESSAGE OF PEACE.

S-rmon by the Rev. Father Kearney at St. Patrick's Roban Catholic Cathedral. The inclemency of the weather yesterday did not cause any diminution in the attendance at St. Patrick's Cathedral. A Missa Cantata, or Mass with choir but without deacon or sub-deacon, was celebrated by the Rev. Father Horgan. The choir sung a Mass composed by the organist of the Cathedral, Prof. Schmitz. After the singing of the Gospel by the celebrant, the Rev. Father Kearney of the Cathedral ascended the pulpit. Previous to the sermon he announced that there would be a meeting this evening of the Parochial Conferences of the Catholic Union at College Hall, St. Francis Xavier's College, in Fifteenth-st. to pass resolutions congratulating Archbishop McCloskey on his elevation to the rank and dignity of a cardinalate. A full attendance of the members was solicited

and expected. After making the announcement Father

nalate. A full attendance of the members was solicited and expected. After making the announcement Father Kearney proceeded with the sermon, choosing for his text the words of the Gospel of the day, "Peace be to you." He said in substance:

The day preceding the events recorded in the Gospel just read was one of trouble and dismay to the apostles and disciples. Early in the morning Mary had gone to the tomb in search of her Lord and had found Him gone. With trembling footsleps and heart full of anxiety she went, and instead of fluding Him whom she sought she was told that He had risen and gone into Galikee where He would meet the disciples. Hastening back with wonder and astonishment she made known the marvelous news to them, gathered together in fear, their hearts sore with sorrow, in that upper room. We can imagine the feelings that surged up in their hearts when they heard that He whom they had abandoned and desorted in His hour of trial was now risen in His four of triumph. How should they meet Him now; how would He receive and look upon them whom He had trusted and who had so basely betrayed their trust! We can imagine Peter, who had denied him, going in fear and irembing to the tomb to see if the news was really true. We can see John, who had been faithful, his heart filled with love and giorying in the faith that had preserved him pure in the dread hour of frial, eagerly accompanying Peter to verify the words of Mary. When the news sprend around we can imagine their feelings that surged up in the hearts of all of them as they think that they are not to be pardoned for their desertion of the Lord. So they gather together in that upper room in silence, in prayer, in sorrow, and in dread, "for fear of the Jews."

Can we not imagine their feelings when He suddenly appeared in their milast! There was no pardon for them, no hope, no mercy. Yet what are this first words on entering! Peace—"Peace be to you!" All was forgotten and forgiven. Their Saylor had been genuine, their feelings when He suddenly appeared i

greater sinner.

Let us to-lay go into the chamber where the apostles were assembled, try to enter into their hearts and feel as they felt, so that when we go to confess our sins we will also feel the same peace that Peter and John and the others felt, that so our Divine Lord's words may be spoken to us, and we may have peace also.

MISSIONARY WORK AMONG THE HINDOOS.

At the Madison Avenue Reformed Church, Madison-ave, and Fifty seventh-st., of which the Rev. Mr. Ganse is pastor, the Rev. Dr. Chamberlain, a missionary Tecently returned from India, gave an account of missionary work and life in that country. Dr. Chamberlain, after speaking of the general characteristics of the Hindoos, said that during the 15 years of his mission ary life he had been much among the Telaboos of South ern India. The grammar of the Telaboo language, he said, was written before the time of Solomon. It was written, also, in poetry, and so well written that it has never changed in the slightest particular. All of the books of that people are written in poetry. The Telaboos are by nature both a poetical and musical people, and they are continually singing. In the Vedas, then that there is very little honesty, purity or chastity left among them. They make no secret, however, of their mode of life; on the contrary, they openly avow it.

The people are reached by the missionaries about in this manner: They go into central villages and begin to sing a hymn in the native language. This attracts altention, and the people gather around in crowds. Then the missionaries tell the simple story of Christ's love, and immediately the greatest curiosity is manifested.

Who is this Carist who gave Himself for us?" they ask; and when they begin to ask questions, they will not allow the missionaries to depart until they have fully explained the great plan of salvation through Christ's blood. Medical skill and knowledge is a great Inity explained the great plan of salvation through Christ's blood. Medical skill and knowledge is a great aid in converting the Hindoos to Christianity, and when any of them have been cured of disease they are generally very ready to become Christians; and there are instances where whole villages have been converted by the cure of one sick man. "I am often," said Dr. Chamberlain, "asked if the Bible is adapted to the Hindoos, or whether it is necessary for them to be educated before they can properly understand it! My answer always is that the Bible is perfectly adapted to them, and that, by being its own interpreter, it discloses to the uneducated natives the light and blessings contained in it." In conclusion, Dr. Chamberlain said that Brahmanism was doomed; that missionary work in India was telling with marked effect, and that, if the Board of Foreiga Missions supplied its missionaries with finds; it would be only a few years before India would be converted to Christianity.

THE M. E. MISSIONARY SOCIETY'S GREAT CLAIM.

SECRETARY DELANO'S DECISION IN FAVOR OF ITS CLAIM FOR LAND WORTH ONE MILLION DOLLARS.

The Secretary of the Interior has rendered decision giving the Missionary Society of the Methodist Episcopal Church possession of over 239 acres of land at the Dalles of the Columbia River, Wasco County, Oregon. The case came to the Secretary on an appea from an adverse decision of the Commissioner General Land Office. In rendering his decision Mr. De lano gives the history of the claim.

The Methodist Missionary Society established a station at the Dalles in 1836, and erected buildings, cleared and inclosed a portion of the land and used it as a farm This and three stations established by the America Board of Commissioners for Foreign Missions for religous work among the Indians, were, the Secretary says, the cartiest white settlements in eastern Oregon They induced and were the nuclei around which gathered the flood of emigration from the States that opened up that section, overwhelmed British influence, and se cured the North-Western territory to this country From 1834 until the missionaries were attacked and driven out in 1847 by the Indians, the whole North Western territory was held in joint occupancy by Great Britain and the United States, the boundary line not being settled or defined." The result of the contest as to which country should flually possess it " probably depended upon the fact which could first settle it with migrants." The agents of the Hudson's Bay Company and Catholic priests sent from Canada gave their influ ence in favor of the British, while the Methodist and American Board missionaries succeeded in attracting the tide of American emigration that turned the scale to favor of our Government, resulting in the establish ment of the 'Provisional Government of Oregon,' which was wholly American This government continued until the Territory of Oregon was created in 1818. In hat year Congress passed an act confirming to the missionary societies tracts of land in Oregon, not exceeding 640 acres " now occupied," etc. At the time of the passage of the act the missionaries were not residing on their claims, having been driven from them in December, 1847, by the Indians. But "the Dalles was actually held as a missionary station until those in charge were obliged to flee in reasonable fear of their lives. As soon as it was safe to do so, the missionaries returned to the station, renewed their labors and attempted togreeatablish their work, and their repeated attempts so to do were only frustrated by the Intervantion of the missionaries. on the land. Subsequently a military reservation was created by order of the President which included some 170 acres of the Methodist claim. The missionary society demanded and obtained of the Government \$20,000 for this land.

As soon as the act of 1848 could be compiled with, which was in 1850, the boundaries of the Methodist Mis-

slonary Boclety's claim were specifically designated, and Secretary Delano says the lines thus established should be adopted. Certain citizons of the town of Dalles contested the claim of the Soclety, but the Secretary thinks they have no reason for complaint against an adverse decision, because "long before the inception of their claims, the lines of the mission property had been definitely fixed and indicated upon the face of the ground, made of public record, and publication had thereof in the newspapers published nearest the land. The claim of the Soclety was notorious, and parties settling thereon and instituting claims thereto did so at their perfl." The case has been pending at Washington for several years. The adverse decision of the Commissioner of the General Land Office was rendered in 1871. The tract of land which by Secretary Delano's decision belongs to the Methodist Missionary Society, includes the town of Dalles, and is estimated to be worth about \$1,000,000.

CONFERENCES OF THE M. E. CHURCH.

ANNUAL MEETING OF THE NEW-YORK AND THE NEW-YORK EAST CONFERENCES-APPOINTMENTS FOR THE COMING YEAR.

The New-York and the New-York East Conerences of the Methodist Episcopal Church will hold their annual sessions this week. The New-York meets at Poughkeepsie, Wednesday, April 7, Bishop Ames presiding. The New-York East Conference begins its sesstons at Merideo, Conn., April 8, with Bishop Andrews in the chair. Both of these Conferences have territory in New-York City. The New-York East includes the churcheseast of a line running from the Battery through Broadway, Park-row, Chatham-si., the Bowery, and Third-ave., and also Long Island and the Bridgeport and New-Haven Districts. The New-York Conference on braces the western portion of New York City and the Poughkeepse, Newburgh, Prattsville, Ellenville, and Rhinebeck Districts. These two Conferences are, in th numbers of church members, the largest in the country, excepting the Pittsburgh and the Philadelphia Confer-The New-York Conference has 41, 110 members 273 preachers, and 376 churches, valued at \$3,952,700. The New-York East Conference has 42,262 members, 266 preachers, and 282 churenes, valued at \$4,353,300.

The conferences will probably be in session six or seven days. There will be a number of changes of pastors in Brooklyn and New-York City, caused chiefly by

tors in Brooklyn and New-York City, caused chictly by the expiration of the three years' term, which is the longest time a pastor can serve a church without change. Lists of appointments have been made out by the pressing elders, which will be revised by the pressing elders, which will be revised by the pressing tashops, who will make such changes as they see proper before adopting and announcing them.

As now atranged, the following appointments will be made for that part of New-York City lying within the bounds of the New-York Conference: John A. Etmunds, will succeed E. S. Osborn at the Greene Street Caurch; at the Washington Square Church Wan. Lloyd will follow W. P. Abbott; W. Seaver will succeed F. Hamblin at the Jane-st. Church; W. P. Abbott will go to St. Luke's Church, and the present poster of that church, J. F. McClelland, will go to the First Charch, Pongakeepse; S. I. Ferguson will succeed W. Ostrander as paster of the Forty-fourth Street Church; John W. Sellick will succeed J. B. Wakeley at the Lexington Avenue Church; For. Chapman will return to St. Pani's Church, and Dr. Foss to St. James' Church, Harlem; Dr. George S. Hare is booked for the First Church and E. S. Osborn for the Second Church, Nowburgb, A presuing clief for the is booked for the First Church and E. S. Osborn for the Second Church, Newburgh, A pressing claer for the New-York district in place of Dr. Brown, who ded recently, will be appointed. The most prominent candidates are the Rev. Drs. J. B. Wakeley and L. H. King.

The appointments of the New-York List Conference for the Eastern part of New-York City are exported to be as follows: N. G. Cheney returns to the Joan Street Church; W. P. Estes succeeds C. E. Harris at the Alanson Church; M. P. Estes succeeds C. E. Harris at the Alanson Church; In Nortolk-St.; W. H. Russell succeeds W. D. Thompson at the Arien Street Church; J. V. Saunders returns to the Second Street Church; W. M. McAllister feturns to the Second Street Church; W. M. McAllister feturns to the Second Street Church; J. H. Lightbourne, transferred from the Baitimore Conference, follows W. H. Boole as pastor of the Seventeanth Street Church, and R. Boole goes to Marken Count, W. H. Thomas returns to the Beckman Hill Caurch, and Robert Church, and Mr. Boole goes to Marken Count, W. H. Thomas returns to the Beckman Hill Caurch, and Robert Church, Goorge Taylor returns to the Sandis Street Church, I. Brooklyn, George Taylor returns to the Sandis Street Church; A. S. Hant succeeds W. S. Studley at the Pacific Street Church; J. W. Barmaart, now at the Forsyth Street Church; J. W. Barmaart, now at the Forsyth Street Church; J. W. Vooraces goes to the Carroli Park Church in place of L. S. Weed; J. Parker returns to the Saventh Avenue Church; Emory J. Haynes, who has served Hauson Place Caurch three years, goes to the Saventh Avenue Caurch; G. E. Read, now of St. Paul's, Fall River, will be transferred from the Providence Conference and be appointed to the Hauson Place Cource; S. H. Platt returns to the De Kalb Avenue Church; A. H. Wyatt of Jamestown, N. Y., will be transferred from the Ere Conference and be appointed to the Hauson Place Cource; S. H. Platt returns to the De Kalb Avenue Church; H. W. Warren recurns to the De Kalb Avenue Church; H. W. Warren recur Second Church, Newburgh, A prestring elder f New-York district in place of Dr. Brown, who do

THE VATICAN DECREES IN GERMANY. The Pope has addressed another letter to the Roman Catholic Bishops of Germany, commending them for their constancy and for showing the "real meaning of the Decrees of the Vatican Council, which was dangerously misrepresented in a circular dispatch that had gamed publicity, so that the faithful should not be led into erroneous conceptions, nor a further pretext be given for misunderstanding, or for throwing in the way of the free election of a new Pope. So great, indeed, is the clearness and soundness of your joint dec laration, that it would leave nothing to be desired if the deceptive assertions of certain journals did not require explicit testimony from us, inasmuch as they have endeavored to maintain the view of that dispatch refuted by you, nod to depreciate your explanation with the faithful under the pretext that it upheld the Decrees of the Council, and did not correspond to the will of the Apostolic Sec. We unhestlatingly repel those midicious and slanderous representations and suspicious." The Pope further declares that the Decrees in question make no change in former relations and afford no pretext for the further oppression of the Church, and the throwing of difficulties in the way of the election of a new Pope. To the authority of the Church alone belongs a judgment on the valuity of the Papal election. In concussion, the bishops are exhorted to continue to expose and resist error which cannot escape eventual destruction. explicit testimony from us, inasmuch as they

METHODISM IN AUSTRALASIA.

Methodism was introduced into Australia about sixty years ago by the Wesleyan Missionary Society. In 1855 an annual conference was formed of th ocieties of Australusia, with 189 churches, 82 ministers and 7 186 members. The church has now obtained a very strong footbold in the southern world, and Methodists stand highest in the list of Protestant denominations as to numbers. List year the territory was divided into four annual conferences with a total membership 26,305, with 265 churches and 270 ministers. Besides this there are flourishing missions in the Fiji, Tonga, or Friendly, and other South Sea islands, with a large num ber of members. These foreign missions, as they are called, are now under the care of the New South Wales called, are now under the care of the Sew South waters and Queensland Conference which has just held its sec-ond annual session at Sydney. At this meeting it was resolved to reopen the mission at Wallis's Island, abun-doned some time ago, and to open a new mission at York Island. The returns from the foreign missions of the

conference were as follows:	1.158
Chapels and other preaching places	
Ministers	
Sanday-school scholars	
Church members. Attendants on public worship	33,838
The stati-ties of the Conference were: (ministers, 91; churches, 681; church members	
tendants on public worship, 47,569. The R.	ev. Samu
Wilkinson was elected President for the comi-	og year.

DISCOVERY OF THE LINGULA IN FLORIDA. To the Editor of The Tribune.

SIR: It will interest many of your readers o learn that the Lingula, or rather Glottidia pyramilata, Stimpson, has been discovered at Little Sara sota on the Gulf of Mexico in South Florida, Hereto fore they have only been known in Eastern America, on the coast of Carolina. We had dredged one imper feet specimen, some years ago, pow in the cabinet of Col. E. Jewett at Lockport, N. Y. The discovery is due to Prof. Webster of Union College, now my guest.

The great interest which attaches to this little anima is due to two facts--first, that it is one of the neares: representatives of one of the oldest types of life ye

representatives of one of the oldest types of life yet discovered—the genus Linguia—occurring, as it does, in the Potsdam sandstone, the oldest of the Shurian rocks; and secondly, that it belongs to a class lately proposed, by Prof. E. S. Morse of Salem. Mass., to be removed from the moliusks to the annelids, or worms.

It may be interesting to add that the animal is inclosed in a bivalve shoil, the valves shutting tightly togetaer, inclosing and protecting the aviscera. At one end there is a muscular prolongation or tall-like appendage, called a pedancle. Tae shell is half an inch or a little more in length, of rather a horny texture, thin, and of a cream color. The pedancle is nearly or quite two inchesions. It lives in the sand at about low indepstanding as it were in the sand erect, the pedancle stretching down and holding the animal in its place. The shell is near the surface, but upon being alarmed is by the contraction of the pedancle drawn down to a safer region.

Little Sarasola, Fla., March 14, 1875. Little Sarasota, Fla., March 14, 1875.

A country newspaper out West thus heads its report of a fire: "Feast of the Fire Fierd!—The Forked-Tongued Demon Lieks with its Lurid Breath a Lumber Pile!—Are the Scenes of Boston and Calcage to be Repeated!—Loss \$150."

A man named Daggett, after warning everyody by advertisement in The Hartford Times not to trust Mrs. D., burst into poetry as follows:
Happy day when I got home,
Happy day and found her gone !

LETTERS FROM THE PEOPLE.

ARCHITECTURE IN NEW-YORK. A STRANGER'S AMAZEMENT ON BEHOLDING THE NEW BUILDINGS-THE MIXTURE OF STYLES IN THE SAME BUILDINGS AND DISREGARD OF THE LAW

SIR: I go to New-York three or four times

OF CONTRAST. To the Editor of The Tribune.

a year, as every good Philadelphian ought, and at every visit am surprised at some architectural novelty among the new buildings in the city which I had not observed before. It seems as if the whole civilized and half-civilized world is being ransacked for striking effects, and as if your architects, returning from their quest for the sensutional and the florid as well as the beautiful, dumped their trophies down along your streets with no more regard for their effect upon one another than a housewife has when she puts her shreds of cloth of different shapes and colors into the rag-bag. Greek and Gothic, Eliza-bethan, Byzantine, French and Italian, Renaissance, and a dozen other styles and no-styles, crowd one another in promisenous incongruity; but what appears to be most affected in the newer structures is a jumble of many styles and colors in a single edifice. My amazement at the revolution in the public taste indicated by these buildings has become camulative, and failing to hit upon any satisfactory explanation of its significance, I ask THE THIBUNE, which discusses social problems and phenomena with clear insight, to tell what it all means.

Are these indescribable structures the outgrowth of an increasing fendness for whatever is "loud" and sen sational? Or are they the indications of a peculiar cosmopolitan but uncultured taste, which seeks to appropriate to its use the architectural ideas of all ages and all countries, and which will in time arrive at a pereption of the laws of harmony ! One more question : Do your architects plan the new churches, stores and dwellings which startle us on every hand, or do their customers somehow evolve the plans from their inner consciousness and insist on having them carried into

I am no purist. I see no reason why we should not avail ourselves of whatever is beautiful and at the same time appropriate to the orchitecture of other ountries. The inhabitants of New-York come from all parts of the world. Let them carry out their notions of building if they wish. If anybody wants to duplicate a block of the Rue de Rivoli, a row of Genoese palaces, a medieval Gothic church, or even a Turkish bazaar or Chinese tea-house, let him do it, but entreat him to pay some regard to the surroundings and uses of his proposed edifice. Beg him not to put a bit of the Albambra peside a modern New-York iron front, and to spare us the infliction of a Venetian palace covered with the gaudy signs of shopkeepers. Read a lesson to the architects, too, urging them among other things not to build any more ring-streaked or speckled churches, and to discourage the prevalent mania for the staring, the bizarre and the tawdry in buildings of all kinds. Philadelphia, April 2, 1875.

OUT-DOOR POLITENESS. WOMEN'S CONDUCT TOWARD ONE ANOTHER.

To the Editor of The Tribune. SIR: I should be sorry to suppose that men were less polite to women than they used to be, because they now love them less, or really respect them less. Politeness on the streets is waning, perhaps, because, as one of your correspondents says, women themselves are less polite. Certain it is, they do sometimes strut, and emphasize their claims in a most peculiar way. I did not for a moment mean to assume, in a former letter on out-door politeness, that men alone on this subject were wrong. I asked where may the real cause of the decided change. "Senex" says, at the door of the Woman's Rights movement. But it seems to me very uncomplimentary and really nojust to men themselves to assume that they would withhold from all women those little attentions that they as women love so well, simply because a handful would break down all barriers of sex. "Who slights a woman slights his mother" is as full of vital tender truth as ever provers hat was uttered; and every true American acknowledges it. Nowhere else in the world have men been, or

that was uttered; and every true American acknowledges it. Nowhere else in the world have men been, or are they now, so really tender to, or self-sacrining toward women as here. Every visiting foreigner has remarked it; every grateful wolcan acknowledges it. But occause her power is so great, is all the more reason way site should not abuse it. And I complain of her, that she does abuse it. * * * It is an indisputable fact that women are many of them coarse and selfish beyond measure in public. Is it something new, or were they always so? If nothing new, great has been the patience of men! deep down their reverence for woman, regardless of all externals?

Women seem to start out on their travels with the defiant behelf that they are to have, each one, not only always the best place, but two places for one. Incidents could be multiplied indefinitely of the selfishness and radeness, and even the crucity of women travelers, putternally towards woman. The enter day! got into a car, mostly filled with ladies; I was blerant laden with packages, one of winch was a bottle of wine, another a paper of oranges. Standing, I swayed to and fro in the car, in the momentary dread of aropaing either the oranges or the bottle, when saidenty! discovered that there was room tor one more one one side. Not a hady would move. A gentleman on the other size seeing the situation, gave he has seat.

At a charde entertainment given this Winter for a charity, I entered a pew with a hary, is which were two lattle hads, perhaps 5 and 7 years old, with their mother. Sae kept, for the children, the entire mission and other places we had to sit cramped to a degree which not one of one of the other places we had to sit cramped to a degree which not one of one of the start in file a list before the enter-

no other praces we had to sit cramped to a negree when drove one of us to stand in the asis before the entartainment was half over. The lady herself was cramped, and she was whing to be so to amony as. What explanation can be given for these things! If the church remedied such evils, I would say give as more canceas. But in the church itself, while worshiping the author of the golden rule, do we not see the golden rule as little heeded as eisewhere!

New-York, March 30, 1875.

A HOME CIRCLE'S LIBRARY. To the Editor of The Tribune

SIR: Yesterday evening I received my SEMI-WEEKLY of the 12th inst. I had scarcely settled myself comfortably before the fire, paper in hand, before my wife came in with the baby and said: "Oh, there's THE Terrerse. Please take the baby and let me read it just a little while." "Oh, no, my dear, you can read it all day to-morrow," I replied. "Just let me read ' Home ate rests,' for I want to bake some nice cake to-morrow, and may be I can find a good receipt," she then said. I would rather have THE TRIBUNE than the best cake n the world," answered L. In a few moments she said : Is there a serial story in that paper!" I answered ; "I am glad to say there is." "It is cruel in you not to let me have the paper," she said. Now, I have the best

let me have the paper," she said. Now, I have the best wife in the world, and she would never have called me "cruel" under any other circumstances.

Just then the children came in. Knowing it was useless to ask me for the paper until I had flushed I; my boy, who is studying astronomy, said: "Please read what is said about the transit, I want to near it because I astonished the tracher and the chass yesterday by rehearing Prof. Young's address." "On Papa!" exclaimed my little daughter—our only one, and at course our pet—"read us a fairy story first. I know there must be one in that paper. Please oo" I glanced at my son. "O. Tom will wait, won't you, dear fom I' she pleaded, twining her arms round his neck. It is useless to say who wen. If I did not find a fairy story I toid one. Thus you see how Tink Tribuxe is appreciated. Everybody who reads your paper hero is delignted with it, and this in a country where a few years ago a man would not have dare I to show a copy. It is useless to express my own opinion. I would not give Tite Tribuxe for any four papers published. Keep on in the fearless, independent course you have nobly adopted, and your popularity and circulation will greatly increase here. T. A. P. Cameron, Milam County, Texas, March 20, 1875.

COMMON SENSE AND COMFORT. To the Editor of The Trioune.

SIR: Very much has been said about the njury of heavy and tight-fitting dresses, and very little has been said about the fashion of shoes. It would seem to be presumptuous to try by pressure to improve the human form. It is a fact that ignorant people think it can be done, and begin in infancy the work of fashioning a slender waist, and they do the same with the foot. It we examine the foot of the Apollo Belvidere or the Venus de'Medici, we find that the great toe stands off from the one next, so as to leave a space of half an inch between them. The small toes are not cut off at a sharp angle, but form a graceful curve; nor are the toes piled one on top of the other—the home of corns. A child's foot, in its natural state, has the same formation. It is broadest beyond the joint of the large toe, where it forms with the rest of the foot a reentrant angle. The shoe should be the broadest beyond this joint; there should be a curve for the small toes, otherwise the foot presses inward. In addition, high heels give another weight of wee, and the result is the bunton—a lasting sorrow. We shall have better health and milder tempers when our feet are free from the foolish sway of fashion.

8. 3. 8. Philadelphia, March 28, 1875.

In regard to the British Polar expedition, The London Times of March 23 says: "The Polar expeditionary vessels at Portsmouth are now receiving their finishing touches. On Saturday their smoke-stacks were fitted, and their maste were brought down to the were fitted, and their masts were brought down to their being floated out of dock to-day. Each vessel will be bark-rigged, and the masts will be interchangeble, hav-ing been so constructed that in case of accident the spars of the Alert can be crected on board the Discovery, and rice cersu. The rigging is of a light but durable charac-ter, and men are engaged in covering all the from work above and below with a coating of leather, as a protec-tion for the hands of the sailors in the coid latitudes whither they are bound. whither they are bound.